

The Unity of Mind and Body in Homoeopathy: Philosophical Foundations and Clinical Applications in Psychosomatic Disorders

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Abstract—Homoeopathy is a holistic system of medicine that recognizes the inseparable unity between mind and body in the manifestation of health and disease. According to the philosophical principles laid down by Samuel Hahnemann in the Organon of Medicine, disease originates from a dynamic disturbance of the vital force that governs the entire organism. This disturbance affects both mental and physical spheres simultaneously. Psychosomatic disorders provide a clear demonstration of the interaction between emotional states and physical pathology. The Homoeopathic physician therefore treats the patient as a whole rather than focusing on isolated pathological changes¹. This article explores the philosophical foundations of the mind--body relationship in Homoeopathy, examines clinical evidence from contemporary research, and highlights the significance of this approach in understanding and managing psychosomatic disorders.

Index Terms—Homoeopathy, Mind--Body Unity, Psychosomatic Disorders, Vital Force, Individualization.

I. INTRODUCTION

Homoeopathy is a medical system founded upon the principle that the human organism functions as an integrated whole where mind and body are intimately connected. Any disturbance in the internal equilibrium of the organism affects both mental and physical functions. In Aphorism 3 of the Organon of Medicine¹, he states that the physician must understand what is to be cured in disease and what is curative in medicines in order to restore health. Homoeopathy considers disease not merely as structural damage but as a dynamic disturbance of the vital force. This concept is further explained in Aphorism 9¹, where Hahnemann

describes the vital force as the dynamic principle that animates the organism and maintains harmony among its functions¹.

Homoeopathy recognized this connection long before modern psychosomatic medicine emerged. The term "psychosomatic" itself reflects the Greek words *psyche* (mind) and *soma* (body), acknowledging that these two dimensions cannot be separated in clinical practice¹.

This article aims to provide a comprehensive examination of the mind-body unity in Homoeopathy.

II. THE VITAL FORCE: BRIDGING MIND AND BODY

The concept of the vital force forms the foundation of Homoeopathic philosophy. According to Aphorism 10 of the Organon of Medicine¹, the material organism without the vital force is incapable of sensation, functions. When it is balanced, the individual experiences health. When disturbed, symptoms arise that express the internal imbalance. These symptoms may appear as mental disturbances such as anxiety, irritability, grief, fear, or emotional instability, and as physical symptoms affecting organs and tissues¹.

THE DYNAMIC NATURE OF THE VITAL FORCE
Hahnemann conceived of the vital force as a dynamic, spiritual principle that animates the material body¹. It is not merely a biochemical phenomenon but an organizing intelligence that maintains coherence among all bodily functions. James Tyler Kent, one of the most influential interpreters of Homoeopathic philosophy, emphasized that disease originates from

the interior of the organism and manifests outwardly through symptoms .

Contemporary research has begun to explore possible biological correlates of the vital force. Telomere length and telomerase activity have also been suggested as potential biological markers of vital force state and Homoeopathic treatment effectiveness² .

THE MIASMATIC THEORY

Hahnemann's later work, *The Chronic Diseases*⁸, introduced the concept of miasms---fundamental predispositions to chronic illness that underlie acute manifestations. The three primary miasms---Psora, Sycosis, and Syphilis---represent different patterns of vital force disturbance that influence both mental and physical symptom expression³.

Psora, the most fundamental miasm, is associated with deficiency, itching, and sensitivity. Mentally, it manifests as anxiety, fear, and insecurity. Sycosis reflects excess, overgrowth, and suppressed emotions, with mental features including fixed ideas, jealousy, and compulsiveness. Syphilis represents destruction and degeneration, with mental symptoms such as hopelessness, despair, and suicidal tendencies³.

III. SYSTEMATIC REVIEWS AND META-ANALYSES

A systematic review of randomized placebo-controlled studies of homoeopathy for psychiatric conditions identified 25 eligible studies from an initial pool of 1,431. The conditions studied included anxiety, stress, sleep disturbances, premenstrual syndrome, attention-deficit/hyperactivity disorder, mild traumatic brain injury, and functional somatic syndromes such as fibromyalgia and chronic fatigue syndrome⁴.

IV. PSYCHOSOMATIC DISORDERS: THE CLINICAL EXPRESSION OF MIND-BODY UNITY

Psychosomatic disorders are conditions in which psychological factors significantly influence the onset or progression of physical disease. Emotional disturbances such as stress, grief, fear, anger, or prolonged anxiety can alter physiological processes and contribute to illness. Modern research has demonstrated that psychological stress can influence hormonal activity, immune responses, and nervous

system regulation. Homoeopathy had already recognized these interactions and incorporated them into its philosophy and practice long before modern scientific validation emerged⁵.

MODERN SCIENTIFIC CORRELATES: PSYCHONEUROIMMUNOLOGY AND HOMOEOPATHY:

The concept of mind-body unity is increasingly supported by modern research. Psychoneuroimmunology (PNI), the study of interactions between psychological processes, nervous system function, and immune responses, has demonstrated how emotional states influence physiological function⁵.

STRESS, IMMUNITY, AND DISEASE

Research has shown that psychological stress can:

- Suppress cellular immune function⁵
- Increase susceptibility to infections⁵
- Delay wound healing⁵
- Exacerbate inflammatory conditions⁵
- Alter neuroendocrine regulation⁵
- Influence gene expression through epigenetic mechanisms⁵

These findings provide scientific validation for the clinical observations that Homoeopaths have made for over two centuries---that emotional states profoundly influence physical health and that treating the whole person, including mental and emotional dimensions, is essential for true healing.

THE ROLE OF EMOTIONAL SUPPRESSION.

Recent scholarship has drawn attention to the role of emotional suppression in psychosomatic disorders, particularly in cultural contexts that value emotional restraint. In Indian society, traditional values emphasize emotional control and collective harmony, which can lead individuals to keep their emotions bottled up. Over time, this inward tendency contributes to a range of psychosomatic disorders, including digestive problems, skin conditions, anxiety, and hypertension⁶.

A more recent comprehensive review of Homoeopathic research, published as a trilingual e-book by the Regional Medical Council of the State of São Paulo, documented hundreds of experimental and clinical studies demonstrating the scientific evidence for Homoeopathy⁷ . This work included systematic

reviews of randomized controlled trials with meta-analyses that demonstrated the superiority of Homoeopathic treatment over placebo in various clinical conditions, including psychiatric disorders and rheumatic diseases⁷.

THE IMPORTANCE OF MENTAL SYMPTOMS IN REMEDY SELECTION

Mental symptoms often provide the clearest indication of the required remedy. such as.

Ignatia amara : is frequently used in conditions associated with grief and emotional shock⁹. It suits individuals who experience sudden emotional trauma and exhibit contradictory symptoms---laughing and crying alternately⁹.

Natrum muriaticum: is suitable for individuals with suppressed emotions and silent grief⁹. These patients appear reserved⁹.

Nux vomica: is commonly indicated in stress-related digestive disturbances and conditions associated with mental overwork, sedentary lifestyle, and excessive consumption of stimulants⁹.

Pulsatilla: is suited to emotionally sensitive individuals who seek comfort and sympathy⁹. They are gentle, yielding, and weep easily⁹.

Phosphorus :may be indicated when anxiety is accompanied by intense physical sensations such as violent palpitations, particularly at night, and a strong desire for company and reassurance⁹.

LEVELS OF PRESCRIBING

Homoeopathic prescribing can be practiced at different levels of depth, from superficial to profound¹⁰:

- Pathological level: The remedy is prescribed based on the pathology. This approach alleviates symptoms but requires frequent repetition and may lose effectiveness over time¹⁰.
- Symptomatic level : Symptoms are understood in greater detail, including qualities and modalities, leading to more effective prescribing with less repetition¹⁰.
- Emotional level: A remedy is chosen that connects the emotional and physical states, improving efficacy significantly¹⁰.
- Delusional level: The physician seeks to understand the block or delusion that prevents the patient from being fully present. This often stems from past

experiences and addressing it can cure the physical disease because a deeper root has been reached¹⁰.

- Sensational level :The prescription is based on the physical, emotional, and delusional levels connected through a vital sensation where all three meet¹⁰.

V. THE TOTALITY OF SYMPTOMS

The principle of totality does not mean a simple collection of all symptoms but rather a hierarchical understanding of their significance. Stuart Close, in his seminal work **The Genius of Homoeopathy**, emphasized that the mental state of the patient often reveals the deepest level of disturbance in the vital force and therefore must be carefully evaluated during case taking¹¹.

PATTERN RECOGNITION IN CASE ANALYSIS

Pattern recognition is essential for successful prescribing. Experienced Homoeopaths develop the ability to recognize characteristic remedy pictures from seemingly disparate symptoms^{11,12}.

In the case of anticipatory anxiety described earlier, the physician combined smaller rubrics into three categories: anticipation (Mind -- ailments from -- anticipation; Mind -- anticipation), belching (Stomach -- eructations -- eating -- after -- agg.; Stomach -- eructations -- drinking -- after -- agg.; Stomach -- eructations -- violent; Stomach -- eructations -- forcible), and craving for candy (Generals -- food and drinks -- sweets -- desire)¹³. This repertorization pointed clearly to *Argentum nitricum*, which matched not only the symptoms but also the characteristic anticipatory anxiety, compulsiveness, indecision, loud belching, and craving for candy¹³.

Argentum nitricum in Anticipatory Anxiety.

The case of Blaze, a 25-year-old man with lifelong anxiety, provides a detailed illustration of Homoeopathic management of psychosomatic disorders¹⁵. His symptoms included:

- Constant fear with frequent anxiety spikes¹⁵
- Anticipatory anxiety before social interactions and appointments¹⁵
- Compulsive checking behaviors (checking sales numbers 100 times per day)¹⁵
- Decision paralysis in stores, particularly when alone¹⁵

- Physical symptoms: flushing with heat, racing heart, stomach tightening, inability to eat during anxiety, gagging when stressed, vomiting during severe episodes, loud burping after eating, hair loss during intense stress¹⁵

- Sleep disturbances: anxiety if staying up past midnight, irrational thoughts, fear of death, stressful dreams, morning headaches¹⁵

- Heat sensitivity with irritability when overheated¹⁵
Analysis revealed anticipatory anxiety as the main feature, with characteristic physical concomitants including violent belching and craving for sweets. Argentum nitricum 30c was prescribed, two pellets daily. At four-week follow-up, the patient reported reduced anxiety overall, improved social interactions, and resolution of physical symptoms. He was able to receive an unexpected delivery without anxiety spikes and experienced moments of feeling "completely normal"¹⁵.

VI. BASIC RESEARCH SUPPORT

Beyond clinical trials, basic research has provided evidence for biological effects of Homoeopathic preparations. Experimental studies in cells, plants, and animals have demonstrated the superiority of Homoeopathic medicines over control groups, with systematic reviews and meta-analyses confirming that these effects cannot be attributed to placebo alone. Research on nanoparticles in Homoeopathic dilutions has opened new avenues for understanding potential mechanisms of action. The presence of source material nanoparticles even in high dilutions suggests a physical basis for Homoeopathic effects that warrants further investigation^{16,17}.

VII. CONCLUSION

The unity of mind - body is a fundamental principle of Homoeopathic philosophy. Disease is understood as a dynamic disturbance affecting the entire organism rather than a localized pathological change¹. Psychosomatic disorders clearly illustrate the influence of emotional and psychological factors on physical health. Homoeopathy cures these conditions through individualized treatment based on the totality of symptoms, with particular emphasis on mental and emotional characteristics that exposes the deepest level of vital force disturbance¹.

The vital force, understood as the dynamic principle animating the organism, bridges the spiritual and material dimensions of human existence, serving not only physiological functions but also the higher purpose of conscious awareness and spiritual development.

Contemporary research in psychoneuroimmunology⁵, epigenetics⁵, and nanoparticle science^{16,17} is beginning to provide scientific correlates for clinical observations that homoeopaths have made for over two centuries. While challenges remain in research methodology and scientific acceptance¹⁸, the growing evidence base supports the therapeutic potential of individualized Homoeopathy in psychosomatic disorders.

As medicine increasingly recognizes the limitations of reductionist approaches and the importance of holistic, patient-centered care, Homoeopathy's emphasis on mind-body unity and individualized treatment offers valuable insights for the future of healing. The integration of Homoeopathic principles with conventional medicine, psychotherapy, and lifestyle interventions holds promise for more comprehensive and effective management of psychosomatic disorders.

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